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## GOVERNMENT IN THE PHILIPPINES.<sup>1</sup>

HON. WM. H. TAFT.

*President Wheeler, ladies and gentlemen of the University of California:*—There is nothing, I think, calculated to impress the American with the greatness of his country equal to the experience of a trip from tide-water to tide-water, a trip of five or six days, of four thousand miles, to find that he has reached a country of Americans exactly like that which he left at home; Americans with the same feelings, with the same beauty in the female sex, with the same disposition on the part of the male sex to stand by the county or the State in which he happens to live. Even though the weather be particularly hot or uncomfortable, it is the exceptional case in five years. It is now some five years since I had the pleasure of being present at the University of California, through the courtesy of its then and now President, Mr. Wheeler, when the University took its farewell of Professor Moses, then about to go to the Philippine Islands for the high functions which he there discharged of introducing English education among eight millions of people. The time was April, and therefore I am not properly able to compare the temperature of April with that of July, and, therefore not able to measure the degree of veracity of the male sex of this community.

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<sup>1</sup>From stenographic report of a speech made at a University Meeting, Friday, July 7, 1905.

One of the thoughts that comes into a man's mind when he rises before an audience under academic shades like these is that of how far the influence of such a University as this is apt to count for good in the community. Professor James of Harvard, with whom I have had some disagreements in respect to Philippine matters, is of the opinion that education is not necessarily an aid to morality. And I concur. But I am sure he admits that education united with moral tendencies is certain to make those moral tendencies more effective. Now we are, in this country, at least to one up a tree, in a stage of transition. The enormous expansion in the value and in the resources of the land in the last ten years has made it possible for a great number in the community to accumulate large wealth which must be distributed in the next generation, and which must enable a great many more educated men in the next generation to do that which they would wish to do without being dependent upon earning a livelihood by hands and brains. In other words, the educated leisure class—for lack of a better term—in the next generation is bound to be much larger in proportion to the general population than in the present; that is, it is bound to be so unless the sons of the fathers of to-day inherit with their capacity for making money their intense desire to make it.

Now I wish they would not so desire. I have no fear but that there will remain in this country a sufficient desire to acquire wealth to keep the wheels of industry moving; but it seems to me of the utmost importance to this nation that there should be a large class of men able to live on accumulated capital of previous generations who do not regard the chase of the dollar as the highest aim in life and who do regard the welfare of the public as their particular interest.

Therefore it is of importance that we should have such institutions as this one, which pours out year after year young men of education, of high ideals, who doubtless will

be able after a few years to give their entire time for the benefit of their fellows and to become an important element in the saving and the safety of this country. We have tendencies in this country which if allowed to rule will guide us over the precipice to destruction, and we must look about to see what are the brakes we must put on. It is not enough of a justification for a man to give up a life of usefulness to the public that he may elsewhere earn a little more money for his children, provided that the position he already occupies is one in which he may give them an education and then turn them out upon the world to earn what they will have a great motive for earning—their own livelihood and their own future. The truth is, and I am sure there is many a father who believes it, the truth is that to-day the heaviest burden that a father can leave to a son is a fortune which will enable him to live in luxury, unless that fortune is accompanied with a teaching of a sense of responsibility to the public and to his fellow men, of responsibility to devote his life industriously to their welfare.

I am not blind to the difficulty in the creation of such a class. There is in the disposition of every man that which leads him, when he has accumulated enough, to continue in easy and pleasant ways. The wealthy young men of this country, however, have not had fair treatment. It is those of us who, when we had got our education, had to hustle beyond that, who had the great advantage in life; because necessity is the spur that overcomes all temptation to luxury and laziness.

When I had the pleasure of speaking to you once before, we were about to undertake a great task, that of establishing a government in the Philippine Islands. We had to do so. What the deficiencies of that government are, I do not this afternoon propose to discuss. No one can be more conscious of these deficiencies than I am, no one knows more of them than those who have had to do with

the construction and maintenance of that government. But I beg to remind you that the principle upon which that government has been established, even if at times the principle has been ignored or violated, is the principle upon which in past history no other colony or dependent government has been established, and that is the obligation of the mother country, the country assuming to establish the government, of teaching the people over whom it puts a government how to govern themselves.

That proposition depends upon the postulate that the people are not now able to govern themselves. Whether they are or not is a question of fact. If they are, we are mistaken in our procedure. We believe to-day that they are entirely unfit for at least one, two, or three generations to do so. That being the case, then it is our duty to tell them so, and to have them understand that during that time the question will be, not what kind of a government they will have in the future, but what kind of a government they are to have now under the American sovereignty.

Now we have had the disadvantage (it may not be a disadvantage) of differing with our fellows as to the question whether we were right in assuming this sovereignty. But we have gone so far along now in the problem that I venture to say that no administration of the future, whether Republican or Democratic, will venture to depart from that undertaking, and I say this for the benefit of my young Filipino friends who are here to-day, because it is well they should learn the truth. It is well that they should know the cold facts, that they should go home to tell their people and their government and not to write disquisitions on the subject of abstract liberty, which never helped anybody, unless it is liberty regulated by law and liberty furnished practically to every one.

You can strike off a French constitution in a day; but it takes a thousand years to build up a British constitution, a constitution under the laws of which every man



stands for himself and asserts his own right and does not have to depend on the goodness or beneficence of a government or of officials. That is the difference between Anglo-Saxon liberty and liberty that was enjoyed theoretically under the civilian code in the Philippines. The right of habeas corpus, by which a man can insist upon having a court look into the question of the legality or illegality of his detention—that was the Anglo-Saxon instrument for working out the question of liberty of body. Why, in the Spanish days, they had the declaration in all the Philippine laws that no man should be illegally detained, but it operated on the mind of the judge and the mind and soul of the jailor, and if their minds and souls were a little neglectful the victim continued in jail. If you will notice the charters of liberty, as we call them in English history—the Magna Charta, the Petition of Rights of 1625, the Bill of Rights of 1688—there is not a single declaration in all those charters of an abstract right. Every declaration contained in those charters refers to what we would call in jurisprudence principles of adjective and not substantive law, refers to instruments of law, refers to procedure, and not to general principles. Read a French constitution; you find it is a declaration of principles. Read the British constitution, read the United States constitution, and what do you find? You find that it is not a declaration of principles, but a declaration of procedure which the citizen may avail himself of and which the government cannot take away from him. That represents the difference between the two civilizations. The Anglo-Saxon constitution was practical in giving the individual himself the right to assert his liberty and obtain it; while under the Civilian code, if the government failed, then the citizen was without a remedy. A people who have constantly been brought up under a régime like that of the Spanish, in which the government was everything, in which the machinery of the government was not for the use of the

individual but for the government, cannot learn civil liberty in a single generation. You can declare and you can furnish the instruments for civil liberty; it would be as if it did not exist.

When you take six millions of people who speak ten or eleven different dialects, where not more than ten per cent. speak any modern European language, it is not to be expected that they can take in in a year, or two years, or three years, indeed that they can take in in any other way than through their educated children, notions of what civil liberty is and of the responsibilities that it imposes on them on the one hand, or on the other hand of the means by which their rights can be asserted. That being the case in respect to our Filipino friends, what is our duty toward them? It is, first, to have them understand that the United States government is supreme in those islands, and that it will be so indefinitely until we work out the problem and fulfill our obligation in teaching them how to govern themselves.

The first step recognized by everybody is the step of their education, and I rejoice to say that the great foundation for our hope that they may be made a self-governing people is the avidity with which the ignorant fathers and mothers and the little children themselves seek the opportunity to learn the English language and to take advantage of the primary education which is now being furnished in the Islands. Some of our critics have said that we were forcing that education down their throats. That is not true. First, because we have no compulsory education law in the Islands—we can have no compulsory law until we have schools enough in which to house the children—we have not schools enough in which to house one-third of the children of school age. But, nevertheless, the number of children has increased. The number of children in the schools the first year was 100,000, the next year 200,000, the third year 263,000, the next year 362,000—that was

at the beginning of the school year—and now at the end of the school year there are 521,000 children enrolled, speaking, reading, and writing English.

They are a Christian people. The Spaniards, whom we are prone to criticize, did something which neither the Dutch nor the French nor the English have done; they have made six millions of Malay Christians; they made them Christians in two hundred and fifty years and surrounded them with Christian influences. They treated them, it is true, as children; they kept them in a kind of Christian tutelage; but, nevertheless they made the material out of which it is possible for us to make self-respecting and self-governing citizens. Mr. Ireland, Mr. Calhoun, and Mr. Foreman cannot say too much about the lack of wisdom that we have exhibited in our attempt to educate these people, and they are constantly referring to the success that their people have made in English colonies. I do not wish to detract from what they say at all. The success that they have made is in many respects phenomenal; but they utterly lose the point as to what we are trying to do in the Philippine Islands. They are attempting to build up an arbitrary government, one which they can continue in that form, one which will do good for the people, but which shall retain the people in their present state of illiteracy, in their present state of absolute ignorance of the ability to govern themselves, but which shall favor trade for England, France, or Holland, as the case may be. We, on the other hand, having been forced into the situation in which we find ourselves of having these people as wards, are attempting now, because we believe that a popular self-government is in the end the best form of government, to teach these people how to conduct a popular self-government. And we find this material, which other nations have not found—a body of Malay Christians, who, having Christian ideals, look to Europe and America for their highest ideals. That is the difference between the

problems we have to solve in the Philippines and that which the Englishmen and the Dutchmen claim to have solved in the East Indies.

Now, ladies and gentlemen, you must excuse me for going into the question of the Philippines because I haven't much else to talk about. This is the second speech in twenty-four hours which the hospitality of California has evoked from me, and it is beyond my capacity to make a different speech every twelve hours. We are going, a band of gentlemen earnestly interested in the welfare of the Philippine Islands, to visit those islands. I consider it a great triumph that we have been able to enlist the interest and sympathy of seven distinguished Senators and twenty-three Representatives of the United States, who have been willing at a very considerable expense to each personally, and also at a very considerable cost of time, to devote a hundred days to going out into those Islands, in a season when we must expect storms and rain, in order to know facts concerning them. I think it is an exceptional instance of the degree of self-sacrifice to which our legislators and those who are responsible to us for a government are willing to go.

Now we do not all agree, we in this delegation, on many political points, and it is quite possible we shall disagree in respect to many points in the Philippines. The gentlemen of the party have been invited without regard to their political creed or previous condition of servitude. Although some differ in political creeds, there is every evidence that we are going to get along harmoniously. However we may differ, we know that we must all hang together to enjoy this trip, or we may all hang separately. I think that the trip is one unique in the history of the country; but, of course, we can tell a little better about the usefulness of it after we return. Certainly the spirit in which it has been begun gives every evidence that when we do return we shall find in Congress, of which this will

be the leaven, a quickening interest as to these wards of ours ten thousand miles away from here, and that we shall all approach the question from a practical standpoint and with a desire to do the best we can for those people.

It gives me great pleasure to express the sense of appreciation of your hospitality that all my companions and myself feel toward you, the kindly people of California, for your expressions of good will, and for the compliment which you do us in coming here in such *unusual* weather to hear a desultory talk.

THE ACADEMIC LIFE.<sup>1</sup>

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AUGUSTUS TABER MURRAY.

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It is apparently the view of many of those who hold professorships in our larger universities that it is becoming more and more difficult to hold first-rate men for graduate work. This is seen even in those institutions where graduate scholarships and fellowships are offered. It is easy to find men, and, in our co-educational institutions, men and women, who are eager candidates for such honors. Indeed, it is often said that these things are but baits held out by the universities to attract students, and that without them the graduate schools could hardly be maintained. This is, of course, not true. If it were, dark indeed would be the outlook for American scholarship. The problem is not to find students, but to find and hold the right students—men and women of the highest capacity and of sound training, who have chosen the academic career as the one to which they are ready to devote their lives; and this problem is, in the opinion of many who are qualified to judge, growing more and more difficult of solution.

A natural inference would be that the academic career fails to attract men and women of first-rate ability; and if this is the case the matter is a serious one—serious for us, and fraught with a yet graver danger for the future.

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<sup>1</sup>Phi Beta Kappa address, delivered at the annual meeting of the society in Hearst Hall, May 16, 1905.

I do not assume that I am addressing only actual or prospective teachers, but a consideration of this theme has seemed to me not inappropriate to this occasion. The questions involved directly concern the members of Phi Beta Kappa, and upon them the solution of the problem in no small measure depends.

In the first place we must distinguish between the academic career proper and the mere occupation of the teacher. From one point of view we might say that the latter is distinctly popular. Each year hundreds of graduates from the various universities of our country proceed at once to seek positions as teachers, an astonishingly large percentage, in fact, of the total number of those graduating; but it is, of course, for various reasons and with widely different purposes. In the case of young men there is perhaps always a definite motive. The young man who has reached the age at which most men leave college or the university has no time to lose. He may be far indeed from intending to take up teaching as his life-work; he may hate it. Yet it is something which he can do, or thinks he can do, and it offers him an opportunity to support himself, and by care lay by something; so that after a few years he is able to study law, for example, or medicine, or, in a smaller number of instances where the individual has resolved upon an academic career, to take up studies which will fit him for this;—to realize, it may be, a long-cherished dream of study in Germany. This latter class alone concerns us. Of the others we may say that, while their action has given the high schools of the country the services of many bright and able men and women, it has unquestionably done much to bring the profession of the teacher into disrepute, to cause it to be regarded as a mere makeshift, unworthy of the talents of really able men and women. More than this: it is sometimes held that this profession alone is open to those who have proved a failure in whatever else they have tried.

It is not worth while to reply to these views. It is enough to say that we are concerned only with those who choose the career of the scholar as their life-work, and that we turn naturally not to the schools, but to the colleges and the universities. This is said with no desire to belittle the work of the schoolmen. Those who are giving up their lives to work in the schools are also engaged in work of vast importance, and their influence for good may be great indeed; and it may be said, in passing, that it would be to the advantage of the state to make this career one to which a man of first-rate ability could devote himself without such utter self-sacrifice as it now requires of him.

Confining our attention then to colleges and universities, we may say at the outset that one choosing this career must be prepared for a life of poverty. This is not only relatively true; it is absolutely true. Of course it may be objected that a man with an income of two or three thousand dollars a year cannot be said to be in absolute destitution. We must recognize that there are millions in our country to whom such a salary would seem princely. But the statement remains none the less true, and that not because we set up false standards of living. The men holding academic positions in our American colleges and universities are, as a class, hard-working, high-minded men, whose problem is not how to provide themselves with luxuries, but how to meet inevitable obligations. They are content to live simple lives, to deny themselves many things which men in mercantile or professional life have come to regard as necessities; but, we must add, many things which to men of similar incomes in other walks of life would be luxuries, are necessities to the college man—they are required of him.

For the day is past when men who in their capacity as scholars are to be numbered with the commonplace, can expect to advance to positions of honor and influence in the academic world. Only men of ability, who by con-



stant growth seek to keep pace with the advancement of human knowledge in their chosen fields, have the right to hold positions in institutions of high grade; only such can these institutions, in justice to themselves and to the public, retain in their positions. Now, such growth entails serious expense. It is impossible if one but feeds upon himself, as impossible as perpetual motion in the physical world. The scholar must provide himself with the means of growth; he must purchase books and must often subscribe for learned periodicals. He must arrange to meet with other men who are engaged in work in his own field, must keep himself informed as to what they are doing, the problems they are facing and the ways in which they are seeking to solve them. He must as a rule be a member of more than one learned society, and, if he is to derive real good from such membership, must make it possible to attend the meetings of these societies. Yet, omitting for the present all consideration of the expense of travel, it must be confessed that many men in academic positions find it difficult even to pay the dues. As for books, every scholar knows that the accumulation of a working library of one's own is absolutely necessary. True, all of our larger institutions possess libraries, some of them rich already and all of them growing; and public libraries, too, are at every scholar's disposal; but these are not enough. The scholar cannot always work in libraries; he must have books of his own, and not a few of them. He must now and again procure for himself expensive works which he cannot find in any library to which he has access. Especially is this true of scholars on this coast, where our libraries are still young and relatively small. But even in the midst of the greatest libraries, the scholar still feels the need of purchasing books for himself—and books are expensive.

We must take into consideration also the necessity of travel. The constant need of consulting books of itself

necessitates this. Visits must be paid to the great libraries and laboratories of this country and of Europe, and he who denies himself this privilege, or who is unable from lack of funds to avail himself of it, is in danger of becoming narrow in his work and less efficient. His growth is necessarily stunted.

There are, it is true, hundreds of men in the colleges and universities of America who do not do this, men who are not productive scholars or investigators. They have gone on for years teaching the same subjects by the same methods, and they look forward to nothing else. These men feel no desire to grow, but are content to be what they are and what they have been. These may of course be left out of consideration. They do not represent the academic life, or the academic ideals, of America. The fact that many men of this type are found in our higher institutions of learning is rather to be regarded as a menace to the welfare of these institutions and of the nation at large; for if the young men and women in our universities are to receive only such guidance, stimulus, and inspiration as can be had from men of no higher ideals than these, the outlook for the future is indeed dark.

Here, however, an explanatory statement is needed. I have spoken of productive scholarship, and that may easily be understood as indicating that I am one of those who hold that every few weeks or months some published article must bear witness to a scholar's productivity. Yet I am far from holding this view; nor do I think it wise that pressure should be brought to bear upon men to lead them to rush into print. We have the right to demand that those who call themselves scholars and who occupy chairs in our universities, prove themselves to be scholars; that they engage in study and research and become in the truest sense productive. But to be engaged, it may be for years, in study and investigation leading to the production of a really important work is one thing; constantly to be turning

out matter which may of itself be trivial, merely for the sake of getting into print, is another and a very different thing. But having said this and admitting, further, the usefulness of the good teacher, I repeat that the non-productive scholar—the man who neither grows nor cares to grow in knowledge and in usefulness—has no proper place in our universities.

This brings me to another and highly important matter, one which concerns all who are interested in the welfare of American scholarship—that, I mean, of the so-called Sabbatical year. That the privilege afforded by this is a necessary one is becoming more and more generally recognized, so that the better ones among even our smaller colleges are endeavoring to make provision for it. The men in our colleges and universities cannot keep abreast of the work that is being done in their departments of learning without such an occasional year's leave in which, relieved from the strain of teaching, they can devote themselves to study and research, and, in particular, can visit the libraries and universities of Europe. How overworked the men in our college faculties are is not generally known, or how great the drain is upon the time and energies of the conscientious teacher. Unless he is periodically relieved of this, such growth as we recognize as desirable or even indispensable is hardly to be looked for. Yet it must be confessed that the terms upon which this leave is ordinarily granted are such that the scholar who has a family can avail himself of it only if he possesses independent means. On one-half or even two-thirds of his salary the man in academic life could not support his family, and travel is out of the question. More liberal provision must be made if the Sabbatical year is to accomplish its purpose. Indeed, it would tend greatly to increase the efficiency of the men who hold positions in our college faculties, if it could be made incumbent upon them to avail themselves of this privilege. Yet how this is to be done without more liberal allowance

is a problem; and to make more liberal allowance would tax the limited resources of our institutions, barely sufficient even now to meet current expenses.

What I have said in this connection and with regard to the limitations which one who enters upon the academic career must be ready to face, is said on the assumption that a man marries and has children to care for and educate. This is the normal, the natural life; nor should we put a premium upon celibacy. The unmarried man finds his salary adequate; the married man, leading a larger and more natural life, finds larger responsibilities. He has indeed given pledges to fortune. Yet who will deny that it is right and best that he should live this normal life, or that he is entitled to rear his children properly—to secure for them those advantages of culture the value of which he is himself so well able to appreciate. Small wonder, under existing conditions, if he finds himself unable to purchase much-needed books, if he is hampered and thwarted by lack of funds in his endeavors to grow with the growth of human knowledge in his chosen field, and if the Sabbatical year on half-pay is for him out of the question. It may well be that the most rigid economy is necessary in order that he may make both ends meet, and that he is forced to devote to the financial problem not time only, but worry which may well tend in measure to impair his usefulness as a member of the university.

There is still another side to the financial question. The scholar whose salary is inadequate finds himself almost of necessity driven to devote time and energy that should be given to higher things to work done solely with a view to financial returns. He writes for reviews, not always because he has a message which demands expression, but because he is paid for it. He seeks, or at least welcomes, invitations to lecture for the same reason; and in many cases he devotes his scholarship to the business of textbook making. One is almost bewildered as one looks over

the lists of our educational publishers and sees how constantly work is being done which has been done before, and well done. The publisher knows that a successful text book is a very profitable thing for him, and he will often stoop to methods which are not the most creditable to ensure success in the financial sense. The young scholar is attracted and perhaps flattered by the invitation to prepare the book; if he has gotten beyond that stage, he is none the less conscious that if the book is a success his returns too may, from his standpoint, be considerable. And so, year after year, the energy of many promising men is dissipated in work which, it must be confessed, was not called for and which sometimes seems not worth doing. The foreigner points to this as a disgrace to American scholars: "You are but a class of text-book makers," he says, and says with some justice.

Yet here, too, there is more to be said. The men who produce these text books do it as a rule from no unworthy motive. I doubt not, in the majority of cases, the author honestly believes that his book is called for and that it will make a place for itself on its merits; or he may find that no existing book is adapted to his own needs, and so be led to prepare one. But it must be confessed that a series of text-books, which may be admirable in themselves, cannot be called an adequate net result from the years of study and training which have brought the college or university man to his present position. His university and the world at large have a right to demand better things of him.

But this is a digression from the financial aspect of academic life. There remain facts that every college man who has a family knows from an experience which may in many instances indeed be called bitter. The problem of meeting the demands of modern life on his slender salary; the burden of having to deny not himself alone but his wife and children, privileges which seem to be their right—all these things could be enumerated; and to these

must be added the inevitable worry resulting from the fact that he realizes his inability to carry adequate life insurance or to make provision for old age or possible incapacity. By no means all even of our largest universities have established systems whereby provision is made for pensioning men after long periods of service; and yet without some such provision the future of the man who chooses the academic career is not one of promise. Old age may be beautiful, but poverty hardly; and college men are only too often forced to look forward to the latter as an accompaniment of old age—an accompaniment as inevitable as old age itself.

It is to be admitted that the thought of being pensioned is not a pleasant one. Yet that, after serving an institution of learning for the best years of one's life, one should then in old age, after the productive period of life may seem to be past, accept a reasonable salary for past rather than present services, surely brings no disgrace and necessitates no forfeiture of self-respect. But if our universities are to relinquish this duty—for duty it is, if the present scale of salaries is to be maintained—and leave it to Mr. Carnegie to provide for the old age of men in academic life, then the profession is indeed being pauperized, and men of ability and of nice feeling may well prefer other fields.

This is said without any thought of denying the wisdom or the generosity which prompted Mr. Carnegie's charity; but a charity it is; and no institution has a right to shrink from its own obligations to the men who have served it long and faithfully, and bid them accept the charity of another.

But no more of finance. I may seem already to have said too much and to have given the unsympathetic listener the right to assume that the college professor thinks first of financial returns. But this is not so; nor is it my purpose either to dissuade young men and women from enter-

ing upon academic careers on the ground that the emoluments are insufficient, or to record a plea for more liberal treatment. It is rather to state frankly that, despite this fact, the academic life is one to attract high-minded men and women, is one that offers much and is full of opportunities.

But before touching upon this side of the question we must notice another phase which is not to be disregarded. It is often held that the academic life is a narrow life. The scholar who shuts himself up in his library or his laboratory seems to be cut off from the great world and its multifarious enterprises. He wields, it is often said, no great influence; men call him unpractical, unable to take a large view of affairs, unqualified for leadership in all matters which touch upon life directly. The financier, the statesman, the engineer, the jurist, aye the politician of the better sort—these, we are told, are the men who wield a real influence; and when set over against their manifold activities, the quiet, cloister-like life of the scholar seems only too often to shrink into relative insignificance. So the much-abused, much-defamed title of "professor" has become one which is bestowed often with disparagement or good-humored condescension, as though not over-much should be expected of the one holding it. He bears, as do many other harmless and perhaps even ornamental things, including toys for children, the trade-mark "made in Germany." He may be tolerated, and, by some well-meaning people, even encouraged, but taken seriously, no.

Now let me ask you to turn for a moment to the other side of the picture. Hundreds of those who have chosen, or who may choose the academic career, will continue to find it an ideal life, a life which they choose gladly and with a full recognition of the sacrifices it entails. It is a large and not a narrow life, one that brings a man into close association with high-minded, unselfish men and women, one in which he labors for high ends. These things

are worth the sacrifice of other things such as the successful business or professional man may have always at his command. The life of the university man is, or should be, a genuinely cultured life, bringing to high natures those delights and joys which one absorbed in mercantile life can only in the rarer instances know. More than this: to seek for truth is a high calling, worthy of the best that is in any man; and this is one of the ends to which the scholar devotes himself. It is to him that the world owes its conquest of new truth, and if his is the long and toilsome search, his is also the joy of discovery. This, of course, holds true primarily of investigators in the field of pure science, for it is they above all others who force Nature to yield to men her secrets; but they are not the only truth seekers. In every field of knowledge—in science, pure and applied, in philosophy, in history, in philology, rightly understood—men of ability and of training are engaged in essentially the same work, and humanity's debt to them all is immeasurable. It is immeasurable not only when the researches of the chemist lead to results of far-reaching importance in the industrial world; when the engineer reclaims arid districts, or by instituting elaborate systems of drainage or by perfecting sanitation changes what had been a hot-bed of disease to a wholesome district, fit for human habitation; when the bacteriologist solves the mystery of plague and pestilence and frees whole communities from their ravages; but also in fields in which the immediate bearing of the truth thus won may be less apparent.

This love of truth for its own sake and this disinterested search for it is an element and perhaps the fundamental element of true culture. It should beget a broadness of view, a spirit of tolerance. It does not always do so. Indeed we have all seen scholars, whose achievements have made their names known far and wide, who lack this largeness of mind, who can see apparently but one aspect of



truth, and who undervalue or even consciously belittle the work of scholars in other fields. But these men, despite the brilliancy of their achievements, are not typical; they do not represent the academic life at its best. Nor may the pedant, so completely absorbed in study as to take no interest in what is going on in the world, be considered representative. He too has his place, and his work may be of great value; but we look for other characteristics in the men of our colleges and universities, and we may add, we find them.

For the American college or, let me say, the American university is not merely a place where research is carried on under trained specialists. It is this, of course, else it is not a university; but it is not merely this, nor merely a mill for the grinding out of doctor's degrees. It is surely also a place where young men—and, I am glad to say, young women too—receive a training that is to fit them for life, and receive it, not at the hands of narrow, pedantic, dry-as-dusts, but at the hands of trained and devoted *men*. The scholar who is not in the truest sense a man cannot perform his full duty as a member of the faculty of an American university. It is his duty to his special department of learning and to the university that he show himself a productive scholar, one by whose labors the fund of human knowledge is actually increased; but it is just as truly his duty, his duty to the university again and to the students under him, to the nation at large and to himself, that he show himself a *man*. For he is in a position where the qualities of true manhood tell tremendously. It is his privilege not simply to impart to others the knowledge which he has himself acquired, although this in the case of a true scholar, whose special studies have not narrowed his sympathies, should prove a delight and not an irksome task,—it is, I say, his privilege not simply to teach, but to exert upon the lives of young men and young women in their formative period an influence which is, or may be,

past measuring. He will lead them to love truth for its own sake and to be persistent and fearless in their search for truth; to cherish idealism in the face of the facts of daily experience, however grim these may be; to love the beautiful and to be quick to see it wherever it may be found; and, finally, to build up character in the truest sense. If he does not do this he fails in his duty and misses, to this extent, his opportunity.

Doubtless all of us here present think with love and it may be with veneration of great teachers under whose influence we have come. Some of you who may now be leaving this institution, having completed your university course, carry this feeling with you as you go. Others of us, whose college days lie further back, have cherished it for years. It may be the privilege of the men who choose academic careers to win for themselves this place in the regard of those who come under their influence. If devotion to truth rules *their* lives, if *they* are free from intellectual arrogance, if *they* are broad, generous, sympathetic, fearless *men*, they will win this. But even without consciousness of this or of any other return, they are none the less rendering service to humanity—they are of use in the world.

I speak in the presence of young men and women some of whom doubtless are looking forward to an academic life. I ask you if, despite the sacrifices which it may entail upon you, there are not compensations,—if it is not indeed a life of large opportunities. It will probably continue to be true that some of your Phi Beta Kappa brethren who choose other careers will meet with richer returns in the way of material things; your friends of Sigma Xi will doubtless in most instances do this; but you will not forget that even highly trained engineers have been known to give up the rich emoluments which would surely be theirs in the practice of their profession, and have preferred academic careers. For here, as in the spiritual life, man does not live by bread alone.

THE CALL OF DUTY.<sup>1</sup>

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REV. CHAS. R. BROWN.

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Members of the Graduating Class: I wish to speak to you on "The Call of Duty," and for a text you may take those words from the lesson just read—"At midnight there was a cry, 'Behold, the Bridegroom cometh! Go ye out to meet him.' "

There is a tender pathos in this story where my text stands. The scene was a wedding feast full of bright and joyous suggestion. Those on whom the interest centers were all young—ten maidens, chosen, as bridesmaids commonly are, because they were young and fair and interesting. And to that situation as to every situation in life there came the supreme call of duty.

When it came, some were prepared for it and they that were ready went in to the marriage; some were unprepared and because of that fact they were shut out. They all had made some preparation; they were all present at the place where a certain service was to be rendered; they all had on their wedding garments; they all had lamps with them, but some had not made sufficient preparation; they had no oil in their lamps and when the hour came they lacked fitness and adequacy for the task in hand. At midnight the cry rang out, "Behold, the Bridegroom com-

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<sup>1</sup> Baccalaureate address to the graduating class, delivered in the Greek Theatre, University of California, Sunday, May 14, 1905.

eth! Go ye out to meet him;" but some of the lamps had gone out for lack of oil. Thus the call of duty drew the line between the wise and the foolish.

Five of them had taken thought in advance for the obligation which was sure to come and were ready; five of them had carelessly postponed any adequate preparation for what might be expected of them and they were shut out. It is in regard to that testing which goes on by the many calls of duty which come as inevitably as sunrise and sunset that I want to speak to you. Ever and anon the cry breaks in upon our sleep, our preoccupation or our pleasure, "Behold, the Bridegroom cometh," and our adequacy or our lack of it stands immediately revealed.

This sense of duty is an echo of the voice of God. Moral obligations are not abstract or conventional or disconnected notions which have somehow gotten into our minds; they are not mere matters between a man and his fellows or a man and himself; they have their sanctions on high, they reach up into that moral order whose line is gone out into all the world; they are the joints and sections in that spiritual purpose, which is from everlasting to everlasting. It is the sense of duty which knits the life into unity, which sets the individual in honorable and fruitful relations with others, which binds up the life of man with the life of God. It was therefore no mere local or temporary situation uttering this call of duty—it was the voice of the Eternal saying to those who had been appointed to a particular service, "Behold, the Bridegroom cometh! Go ye out to meet him."

You will find all this clear and strong in the life of the Representative Man, the Son of Man. The words with which Christ broke the silence which covers his early years are profoundly significant. He was in the temple at Jerusalem and his first recorded saying was: "I must! I *must* be about my Father's business!" And his first address in public in the synagogue at Nazareth sounded the same note—"The Spirit of the Lord is upon me because he hath

annointed me to preach good tidings to the poor, to bind up the broken hearted, to preach deliverance to the captives and to set at liberty them that are bruised." There was the sense of mission and of responsibility for the needs of his day. In the full maturity of his powers it was the same—he looked out upon the necessities of men, the disease and blindness, the ignorance and superstition, the want and the sin, and in the face of it all he cried, "I *must* work the works of Him that sent me while it is day." And, when the end drew near and he saw a violent death written in black letters in the hatred and opposition of wicked men, he said, "The Son of Man *must* be crucified." He lived and wrought with the sense of mission from on high, the sense of obligation and of responsibility for others, all the way through from that first boyish word in the Temple up to Calvary. This was the life of the Representative Man, and it is the normal life of all serious men. At every moment from high noon until midnight the cry is sounding out, "Behold! great necessities are upon you. Go ye out to meet them."

I will name only a few of these calls of duty which seem to me the more important:

#### *I. The General Call of Christian Life and Service.*

I enter into no sectarian or dogmatic questions, but I undertake to say that you cannot describe to me a better life than the life genuinely dominated by the spirit that was in Jesus Christ. If you could, I would instantly lay aside this gospel and begin to preach yours. And the moral obligation resting upon every one to live the best life he knows is perfectly plain. He must lay hold upon all the divine help offered; he must put himself in those relations with his fellows which are best; he must take that personal attitude which means the utmost growth and usefulness, if he would retain his moral self-respect. Into the ordinary round of life the call comes, "Behold! the Master of spirit-

ual values. Go ye out to meet him." We are summoned by the demand of the situation to show forth his spirit than which there is no higher; to do his work than which there is no better and to lend aid to the establishment of his kingdom of which there is to be no end. This is the plain call of duty.

The main difference in people is not that some are sincere and some are hypocrites. The conscious, deliberate hypocrites are so few as not to be really taken into account. The main difference is that some people take the call of duty seriously and devote themselves in thorough-going fashion to the task of becoming adequate, while others take it lightly and carelessly. The foolish virgins did nothing positively wicked; they did not stone the bridal procession or insult the bride or steal the refreshments; they simply neglected adequate preparation for doing their duty; they were sent to be light bearers, but when the hour struck they were all in darkness.

The greatest obligation in life is that of fitting oneself to meet the legitimate demands of any situation where one may be called to live. Some generous impulse may flame up and burn for an hour; but its lamp is soon gone out. Only established principle, well-grounded character and convictions which root down into fundamentals, will stock the lamp so that it will burn until midnight and on through the small hours till the morning.

They used to say of the Duke of Wellington, "He does his duty as naturally as a horse eats oats." It was a high tribute, but the Duke in order to show that fine quality began his preparation a long time before he reached the war, which culminated in splendid victory at Waterloo; and in order to maintain it he had to have his lamp of moral energy filled perpetually from a source that was unfailing. The largest lamp will soon burn out unless its bowl is replenished; the strongest life will sometime fail unless it is refurnished with motive, stimulus and spiritual

power during the long hard hours which lead up to some midnight in the soul. The prophet in his vision saw a golden lamp burning brightly and on either side of it a live olive tree feeding its oil steadily into the bowl of the lamp. In similar fashion the man who is to show evenly Christ's spirit and do regularly Christ's work and advance steadily Christ's kingdom, must stand in such relation to the living God that his inner life will be perpetually replenished from that infinite source of life.

## II. *The Call of Some Particular Crises.*

The unexpectedness of the summons is emphasized because it enters naturally into the result—it came at midnight. In like manner you may be moving quietly upon your way when some crisis makes a supreme demand upon you. It may come in the way of temptation. The young man finds himself in a group of jolly good fellows who are most enjoyable, but who in the long run are the enemies of sobriety, manliness and genuine achievement. He may find himself alone with some handsome woman, who has charm, but lacks principle. He may stand in a situation where some dishonest trick may bring him great gain or where an immediate advantage will be gained by a lie. He may in spite of Christian training and inheritance feel the tide setting away from righteousness and godliness—he is tempted to drift rather than swim for it against the current. In such situations, as you know, hundreds of young men go down in moral defeat. They were not ready; they had not sufficient oil in their lamps. They might have had; they had been repeatedly urged to make their moral resources adequate to whatever demands might be made; but they had neglected it. The hour came and the call rang out, "Behold! the Bridegroom;" but their lamps had gone out and they slunk away in moral darkness.

It may come in some emergency of personal responsibility. Your friend or some member of your household is

going wrong; you see it and would cut off your right hand to aid him, if cutting off your hand would do any good. You would give anything to be able to go to him and have your own appeal reinforced by a record of Christian steadfastness; you would be glad to show him a face in which the lines of Christian interest in the souls of men were deeply and clearly drawn; you wish you might offer a prayer on his behalf, which would bring to bear upon the situation those spiritual forces which can be effectively wielded only through years of heroic and devoted living. This one in whose welfare you feel such an interest is your son, or your husband, or your brother; his need of help in that hour of his falling away is like the call of God. But the lamp which ought to have been burning with a steady flame has gone out. You are not ready and the crisis finds you wanting.

It may come in some personal crisis. Your health fails and you face a possible life of invalidism and inactivity; you meet with business reverses and in an hour of discouragement you are tempted to fling principle and perhaps life itself to the winds; or death enters your home and all the light fades out of your sky no matter how the sun shines elsewhere. Thus there comes a supreme call for patience and heroism, for fidelity and steadfastness. To meet such a crisis is like going out to meet the Son of God face to face. Alas! for you, if it finds your mind without faith, your heart without grace, your will not reinforced by a sense of its harmony with the divine will. You will need oil in your lamp or such an hour will cast you into the outer darkness. These tests come soon or late to us all and they determine whether we are to stand with the wise or with the foolish.

### III. *The Call to Some Definite Service.*

The demands which the world has a right to make upon University men and women are many. It looks to them



for intellectual seriousness, thoroughness and honesty. We are living in the twentieth century and, if we listened to the orators without looking at the facts, we might fancy that the sunlight of intelligence was shining everywhere; but in the face of the mass of humbug and delusion, superstition and dogmatism there is sore need of those qualities just named. The plain facts of physiology and hygiene, of sanitary science and sound philosophy are tossed out of the window almost contemptuously on the strength of some flighty bit of sentiment. Great numbers of men are hurried away into the swamp in pursuit of some political or economic will-o'-the-wisp, whose unreality has been demonstrated by wide areas of experience. Nostrums and patent medicines of all sorts, physical, mental, industrial and political, are swallowed wholesale to the great detriment of our individual and corporate well-being. Poor dumb fools go on butting their brains out against the moral corner-stones of the universe in the vain supposition that the way of the transgressor may not be hard. With all our boasted progress and all the splendid facilities for knowing better, there is a vast amount of all this. At midnight the cry rings out, "Behold! the call of duty; go ye out to meet it," with that intellectual seriousness and honesty, which the world has a right to expect of University men and women!

There is also the call of Civic Responsibility. It is a splendid task to share in the administration of the affairs of a city; to provide the people with protection against fire, thieves and other enemies of their peace; to provide a system of sewerage that shall keep the city pure and wholesome; to see that the streets are kept clean, smooth and safe for the swift movement of city life; to furnish parks, play-grounds and a system of free education through rightly conducted schools and libraries—what a splendid task it is! How it ought to call out the best character and ability the city has, as with a word of the Lord! It is a service which ought to be ranked on a level with any Christian work a man could do!

But you know how many wise and good men decline this obligation. "Politics are vile," they say. "Office holding is an abomination; caucuses and primaries are unclean things." So men say and the whole slur cast upon the sacred task of self-government is false and cowardly. At midnight, at the hour when the situation looks dark, because of the corruption of bad men and the apathy of good men, the call comes to University graduates, "Behold! the Bridegroom cometh,"—the One, who looked from the top of the Mount of Olives upon a city and wept over it, summons you into this splendid service—"be ready and go out to meet him!"

There is furthermore the call for moral leadership. The great question of right and wrong is much more intricate and difficult to-day than it was when Moses saw certain spiritual realities face to face at the top of Sinai. It was clear to him that life and purity, truth and property, home ties and religious obligations were all sacred. His convictions on those subjects were graven on tables of stone as indicative of the permanence of the moral distinctions in those ten commandments. But in our present highly organized life and our far-reaching problems, the determination of the successive steps of individual and corporate action, which will rightly safeguard those fundamental interests is a harder question than any that Moses faced. There is need everywhere for men who can say, and say with such insight, sincerity and power as to command a following, "This is the way, walk in it!" In the industrial struggles of modern times, in the determination of political policies, in meeting the vice and crime, which have become such a frightful menace, in dealing both wisely and tenderly with the defective classes in society, there is sore need of competent far-seeing and trustworthy leadership. It ought to be the aspiration of every graduate to hear this call and to be ready to come out, holding aloft in his own intelligence and character a lamp trimmed, filled and burning!

It is an intensely personal matter as Christ portrays it in this parable. "Give us of your oil," the foolish said to the wise, "for our lamps are going out." And why should they not generously share with their unfortunate sisters? Because that for which the oil stands is not transferable. Personal character is never suddenly transferable. The father of a reckless, headstrong, dissolute boy would be glad to share his own sobriety, integrity and love of hard work with the young fellow; but he cannot—the son must go and gain those qualities for himself. These priceless commodities cannot be handed over in the hour of emergency as one might pour oil from one lamp into another. The parable rings true. The very nature of the case and the constitution of things as they are unite to say to the foolish, who would suddenly borrow from their friends: "Not so; Moral adequacy to the demands which will be made upon you must be attained by each one for himself."

When you make adequate preparation and are able to meet this call of duty, you are walking in the way of the highest happiness known to men. There is no such satisfaction to be found on earth or in the sky as that which springs from the consciousness of duty well done. It is a wedding feast in itself; it is the marriage of aspiration and realization. I have high warrant for this claim. I turn back again to that Representative Man. I see him among the old olive trees in Gethsemane the night he was betrayed; I see his trembling disciples hesitating yonder in the dark between loyalty and flight; I see him, the purest and kindest one who ever walked the earth, face to face with the necessity of dying like a criminal on the cross! It is a situation which seems to lack all the elements of joy; it seems the very irony of fate. But when he speaks to the Father, I hear him say: "I have finished the work thou gavest me to do and now I come to thee." When he speaks to his disciples he says: "These things I have spoken

unto you that my joy might remain in you and that your joy might be full." The joy of duty prepared for and well done lifted him beyond the reach of any earthly enemy.

It was my privilege once to talk with Mr. Frederick W. Seward, who was acting Secretary of State in April, 1865, during the illness of his father, William H. Seward. He described the last cabinet meeting which Lincoln attended. It was on the thirteenth of April, the day before "Good Friday." After the sombre experiences through which they had been passing, this was a meeting of good cheer. Lee had surrendered and the terms offered him by General Grant had been approved. Sherman was pressing Johnson's army so close that its surrender seemed only a question of hours and that would end the war. All the members of the cabinet felt that a great load was being rolled away. When the business was over, Lincoln walked to the window, which opened toward the South, as if he saw in a vision the scenes which had cost the nation so much blood and treasure. Then turning to his secretaries he said: "It has been a hard struggle; but we are about through, thank God! thank God!" The next night he fell by the hand of the assassin! And though his last hours were hours of physical agony and in spite of the bullet hole in the noble head, there was upon his face a look of peace and exaltation as he lay in state in the capitol at Washington—capitol still of the whole United States—his casket draped with that flag, in which no star was missing, and now too pure to float above a slave! There was a look of peace and exaltation upon his face, as if within his heart there was some far off echo of the Saviour's word. He too had finished the work which God gave him to do; he had heard the call of duty and had answered it; and he had thus entered into the joy of his Lord.

ER IST UNSER.<sup>1</sup>

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ALEXIS F. LANGE.

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"*Er war unser.*" He was ours. These words of Goethe voiced the feelings of his people a century ago. They still express the mind and heart of that people's descendants, although now a far mightier host than in 1805, at home in many more lands, divided by many more interests, active in the world's culture in many more ways. To-day, mindful of the ties that bind us to Schiller, Californians though we are, we also say with Goethe: "He was ours."

There is family pride in this declaration, because Schiller's achievements, the greatest of which was the conduct of his life, entitle him to a secure place beside the deathless few of mankind. There is joy no less than pride, because of the noble pleasure he has given, because, though a hero, no bloodshed tarnished his triumphs, because the kingdom he won—a kingdom of ideals and beauty—even the humblest may and does easily enter. He was ours. We say it with the affection we bear to a personal friend, who understands us and our struggles, whose presence strengthens and ennobles, and whose works and example call, as with strains of martial music, to vigorous action in behalf of the things that alone make life worth living.

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<sup>1</sup>An address delivered at the Schiller Memorial Celebration in the Greek Theatre, May 21, 1905.

Our connection with our kinsfolk across the sea is still close enough for us to be able to share even in the feeling of gratitude towards Schiller for his contribution to the cause of German freedom and national unity. The one invincible foe Napoleon the First encountered was not the Russian winter but the spirit of freedom, the faith in manhood, the moral enthusiasm, the kindling ideals of a worthy national life, which Schiller's works did more than any other human agency to evoke and shape among high and low throughout the length and breadth of Germany. Wilhelm Tell, the one great drama of national liberty, the only great drama of democracy, created a standing army, as it were, for the defense of inalienable rights and for the achievement of unity in freedom. No wonder the Schiller Day of 1859, forty-six years ago, became a festival such as the nation had never celebrated before. Through him Germans felt united; in him they saw the prophet and herald of a new era, when the longing for one country should be fulfilled, a country to be proud of, a country each citizen might have a chance to become worthy of, through character and culture worked out in action, private and public. In less than fifteen years from that date the German empire was a reality—through the genius of Bismarck; but Schiller has had no mean share in making the new era possible. If silent forces, operative for generations, count for anything, if thought begets ideals and these bring forth deeds, if the motives for great action depend on clear vision of great issues—

Denn nur der grosse Gegenstand vermag  
Den tiefen Grund der Menschheit aufzuregen—

then Schiller, too, must be classed with the empire-builders of modern Germany. Indeed, Germans would give up a part of themselves if they gave up Schiller and what he stood for and lived for; they would court the fate of Wallenstein if they abandoned the practical idealism which Schiller taught, and without which civilization becomes

merely another name for barbarism; if they did not as a nation continue to declare:—Schiller is ours still, because our faces are still set towards the goal he pointed out and nobly strove to reach.

We Americans of German stock can hardly be called good Americans unless we can also say:—he is ours. None of the Anglo-Saxon fathers of our American civilization loved liberty more ardently than he; none believed more passionately in the eternal rights of every human being, the "*ewigen Rechten, die unzerbrechlich und unveränderlich wie die Sterne selbst am Himmel hangen*"; no one in America saw so clearly a hundred years ago that political freedom, instead of being the whole of liberty, gives only a chance to become free, that so-called free institutions become an idle boast, a beautiful body possessed of the devil, unless the individual members of the nation grow steadily in knowledge, in self-control, in practical efficiency, and through energetic coöperative action mold their own characters and shape their common public interests in accordance with reason and justice to all. In all essentials Schiller's thought is in the fullest accord with the most advanced American patriotism of the present day. Emperor William has presented the American people with a statue of Frederick the Great, the noblest example of enlightened despotism. It would be a gracious thing to do, if he would complete his gift by sending over a statue—to be placed alongside of the other—of Frederick's younger contemporary, Friedrich Schiller, the noblest German example of enlightened republicanism. Who will suggest it?

He is ours, ours as Americans, without regard to descent. Whatever our original home, Schiller is to us not only a poet by whose gifts to his fatherland the whole world is the richer, but also the personal embodiment or representative of the best our higher national life owes to Germany, the Germany instructed by Schiller and his great contem-

poraries. The movement of action represented by the founders of our republic made every citizen a ruler. Energetic action is our most characteristic national trait now. We point with just pride to American men who "do things." But is not our characteristic danger that while we justly and joyfully send one man to the White House because he "does things," we have to send many more to the penitentiary for "doing things"? How to make our sovereign citizen fit to rule; how to make him give his neighbor "a square deal," as Roosevelt says, because he feels bound, as Schiller says, by "his brethren's right, as sacred as his own"; how to replace a patriotism that begins and ends with Fourth of July rocket and racket with an enlightened patriotism of daily action; how to substitute trained intelligence and conscience-governed character for criminal blundering and license,—this has been, is, and will continue to be our greatest national problem. It is the problem of democracy. Towards its solution no other nation has had so much to contribute, no other country has contributed as much as the Germany represented by Schiller. The American movement of action has been supplemented most helpfully by the German movement of thought. "Nations," says Emerson, "were made to help each other as much as families were; and all advancement is by ideas, and not by brute force." If this be true, Germany, next to England, has contributed more, up to the present day, to the success of our experiment in self-government than all the other members of the family of nations put together; and as long as the search after truth is not as distinctly a national trait as energy is, as long as duty is not performed spontaneously, because the performance of it has become second nature; as long as beauty of life and surroundings is not universally the outflowering of perfected character, so long will *Deutschland's Dichter*, Schiller, have something to contribute.



We, who are heirs by blood to these treasures of German genius and character, would be untrue to ourselves and guilty of disloyalty to this fair country of ours, if we should neglect to take and keep possession of them, if we should fail to use and add to them, should fail to adapt and apply them, should fail to work them into the fabric of our American civilization. The key to them, to mention one point, is the German language, and we are not giving our country, this country, "a square deal," if we allow our children to drop or lose that key, and so compel them to start on the way to American citizenship exactly where the children of those start who have inherited nothing worth having. No, with the masterly thought and masterly action of two countries, of two great civilizations, as a glorious heritage, our sons and daughters, if we do our duty by them, should be the first to learn how "*meisterlich zu leben wie sie denken*," should lead all others in the national progress to the highlands of citizenship, should be able always to say with the Unterwaldner in that unparalleled scene on the Ruetli: "*Wir sind die Ersten am Platz, wir Unterwaldner*." And no scene in all literature is a truer and fairer symbol of our national ideal. Whatever the Canton we or our ancestors came from originally, England, Ireland, Germany, France, Italy, Russia, and all the rest,—we stand on the same rock of justice, of law, of liberty. We are all Americans. We have one cause—our country; one responsibility—not its bigness, but its greatness in manhood and womanhood. We face the same dangers and cherish one hope—a hope to be realized in the strength of unity. In the interest of this national unity and all it implies, we of this place and hour make the Ruetli vow our own, as the words and the spirit are Schiller's:—

*Wir wollen sein ein einig Volk von Brüdern,  
In keiner Not uns trennen und Gefahr.  
Wir wollen trauen auf den höchsten Gott  
Und uns nicht fürchten vor der Macht der Menschen.*

WOMAN IN SCOTCH LITERATURE.<sup>1</sup>

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CHARLES G. PATERSON.

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Sometimes in the quaint parlor of a quiet country home, a thousand miles from the sea, you may take from the shelf some beautiful shells; and, placing them to your ear, you may hear the dull roar of old ocean. So you may take the beautifully prepared masterpieces of Scotch literature, and, laying the ear of your soul close to their pages, you may hear, though far from her shores, the varied music of old Scotia's life. Or, from the table in the same little parlor you may take one of those old-fashioned booklets from which drops down a series of folding views, bringing before you Scottish scenes with which you are familiar—streets you used to roam, churches in which you used to worship God according to the dictates of your grandmother's conscience, hills you have climbed, rivers you have swum. Such a service does the series of works comprising Scotch literature perform for the exiled Scot and his native-born children.

What do we hear and see in Scotch literature of God's finest piece of handiwork—woman? What part does woman play in the world of Scotch fiction and poetry? To compress what might be said on such a subject within a few minutes would take the perseverance of a Scotch saint, and I have not even the perseverance of an every-

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<sup>1</sup> An address delivered at the Scottish Day Exercises in the Greek Theatre, July 15, 1905.

day American sinner. But if you will permit me to gang my ain gait, I will endeavor, as the saying is, to make a few remarks.

In the first place, the woman that is introduced to us in Scotch literature is, almost without exception, a Scotch woman. Can you recollect a female character in the Scotch fiction and poetry that you have read who was not a Mary, a Jessie, or a Jeanie, if not by name, yet by nature? Nor is this surprising; for Scotch literature has been produced by Scotch men. And Scotch men have always believed that, themselves possibly excepted, the choicest human product is a Scotch lassie.

But it must be added, in the second place, that the Scotch woman who is brought before us in Scotch literature is, in the great majority of cases, a young Scotch woman. In the poetry of no other nation are the lasses more charming or more exquisitely courted than in that of Scotland; but the old women are as a rule unlovely and uninteresting, and ungallantly treated. This is true especially of the earlier literature of the country, and is partially explained by the widespread popular superstition that old women had a tendency to turn to witches.

The following story from an early Scotch work may be taken as a fair sample of the treatment accorded Scotch women who had passed the blithe and bonnie age. A widow came to her husband's grave to water the seeds of grass that she had planted on it. The parish clerk observed her, and said "The seeds winna want watering, widow, they'll spring finely o' themselves." "That may well be," rejoined the widow, "but ye dinna ken that my gude man, as he lay a-deeing, just got me to make promise that I'd never marry again till the grass had grown aboon his grave. And, as I've had a good offer made me but yestere'en, ye see, I dinna like to break my promise, or to be kept a lone widow, as ye see me." Then the good clerk cried, with a mirthful twinkle, "Water him weel, widow; MacTavish aye was drouthy."

In reviewing Scotch writers, with this topic in mind, we must select. And we must select the best; for a nation's literature, like a nation's music or art, is to be judged by its best products, not by its medium or its poorest. And in Scottish fiction and poetry there are three names that stand out above all others; three names which, upon a survey of the literature of all countries, are entitled to places in the front ranks: Robert Burns, Walter Scott, and Robert Louis Stevenson. From these to the "Kailyard School" of Crockett, Barrie, and Maclaren it is a steep descent, and from the previous writers to these is a steep ascent; but of this trio Scotchmen may well be proud. Let us see, as quickly as possible, what they have to say of woman.

And first, of Robert—or Bobbie, Burns. The best things that Burns wrote were his songs, for they are part and parcel of his life. It was said of the naturalist Cuvier, that if he were given a single bone of an extinct animal he could reconstruct the creature. In the same way some have thought that from the single production, "Holy Willie's Prayer," they could know the character of Robert Burns, deceased. Not so. To know that man you must know his songs, those spontaneous outbursts of the deepest passions of his soul. And in his songs you will find his women, his heroines. Nearly all of these were real. Some he loved purely; others he loved not wisely, but too well. We are told that Henley has destroyed once and for all the Mary Campbell fable. But criticism can never take out of Scotch literature those tender, touching tributes to woman, which we have loved to associate with the name of the unlettered peasant girl of Ayrshire: "Will ye go to the Indies, my Mary?" "Highland Mary," and "To Mary in Heaven." Of the poems called forth by Burns' love for Bonnie Jean Armour, afterward his wife, we have not time to speak. Nor can we dwell on the lines written of erring sisters, no less sinned against than sinning. Let me give but one example:

“Had we never loved sae kindly;  
Had we never loved sae blindly;  
Never met—or never parted,  
We had ne’er been broken-hearted.”

Of these four lines Scott says that they are worth more than a thousand romances. Mrs. Jameson, that they are the Alpha and Omega of feeling; the essence of an existence of pain and pleasure distilled into one burning drop. In leaving Burns, it may be said, that all the compliments ever paid woman by man in prose or verse may be summed up in his lines:

“What signifies the life o’ man,  
An’ ’twere not for the lassies o’?”

We pass now to Walter Scott, one of the greatest novelists, and chief of the great romancers. What of woman in Scott’s writings? These things may be noted of his heroines: They are youthful. Out of his thirty heroines, twenty-six are under twenty years of age, or but little above it. They are nearly all motherless. They are girls who have grown up in the companionship of older men, fathers or uncles. They are self-sufficient. They have to plan their own wardrobe and decide on their own conduct. Most of them have been behind the stirring scenes of political events, and thrown into situations where they had to think quickly and act decisively. They are uninteresting and hard to remember, Lucy Ashton and Jeanie Deans excepted. William Dean Howells says, that without his heroines, Scott would be almost as great a writer as he is. It was a man’s world that the great romancer created; and in that imaginary world woman was given the subordinate place which he found her occupying in the world of reality about him. And finally, Scott’s women seem to have been introduced for a purpose. This was a cold-blooded thing to do. But it was surely not because Sir Walter was a stranger to the passion that Burns knew so well. A perusal of the story of his first love, which ap-

peared in *The Century* magazine a few years ago, will dispel any such idea. The reason seems to lie partly in the fact, that when he took to writing novels he was past the age of forty—dare I say, past the romantic spring season of life, the April of existence? Lovers he regards with the air of one who has been through the mill himself, and experienced, not so much disappointment as disillusionment. Waverly women are a protest against the theory that women cannot be made interesting in fiction, unless, on being possessed by the passion of love in its full intensity, they surrender themselves wholly to its influence, and make light of all other obligations. In Scott's heroines the freshness and tenderness of girlhood bloom alongside of a stern sense of duty, and a strict submission to the dictates of conscience.

Last, but in some respects, not least, Robert Louis Stevenson, the fragrance of whose life is still fresh along these shores. Let it be said at once that Stevenson has no clear-cut, typical heroines; and what successful woman characters he has, like Miss Grant and Catrona, are rather studies of himself, or as one writer puts it, Stevenson in petticoats. As a rule he excludes women from his stories, and when he admits them, it is because the plot will not develop without them—the more's the pity, so the author seems to think. Throughout his score or more of volumes we can hardly get a glimpse of a blue ribbon, or hear the rustle of a skirt. The weakness of Stevenson's work is his heroines—or rather lack of them. This may be the explanation of a remark that I once overheard. Two ladies looked into a book-store window, where a most alluring set of our author was displayed at what was really a most alluring price. At once they turned away, while one exclaimed: "I can't stand Stevenson." For most women his books are certainly not satisfying. With guns and boats he is at home; but when his puppets put up their hair and put on muslin the wires creak audibly.

It appears strange to some that a man who had the mother that Stevenson had, and in his own nature so much of the essentially feminine, should have created so few women, and given so little interest to those he did create. Various reasons have been given. I will state three of them. A man critic says it was because Stevenson was not able to assume toward the other sex that disinterested curiosity by which knowledge of character is attained. A woman critic has it that Stevenson had a very limited knowledge of the faults and failings, and, above all, "the little ways," that go to make up the average woman. In that rich and magic scrip of his the gods had failed to put one thing, the little golden key that unlocks the feminine heart. I now give his own explanation. While in the Adirondacks, an American lady asked him why women did not play a more important rôle in his stories. He replied that it was because women were wholly lacking in the physical courage of the adventurous sort which appealed to him most strongly, and which he loved to celebrate in fancy.

Taking as types these three greatest of Scotch masters of poetry and fiction, striking the average between them, and throwing on the result sidelights from the inferior writers, we discover that woman in Scottish literature occupies much the same position as she does in Scottish life. The Scot may dearly love his wife, but you know that you could not make him say so. He may think much of woman, but speaks little about her. And this attitude of reserve toward woman is a weakness in both Scotch character and Scotch literature.

### CALIFORNIA HALL.

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With the reopening of the University on August 17, California Hall was ready for partial use, although the interior finishing is not yet complete. It can safely be said that no building in the State better represents the most modern and advanced ideas of durable construction. It has been built to be permanent, and it will be permanent as the Parthenon has been permanent, and will be used by generations of students hundreds of years hence. At the same time it has been so constructed that its interior arrangements admit readily of such alterations as may from time to time be found necessary. The rooms are divided by partitions of metal studding, wire lath and fireproof plaster. This can be removed at comparatively slight expense and without interfering with any construction that is structurally vital to the building. The floor space permits of arrangements in units of fifteen by twenty-five feet, each unit provided with a window and separate heating and ventilating flues. The space can be divided into as many units as there are windows. It is not expected that the present subdivisions will soon have to be altered, but the needs of the future are amply provided for should changes become necessary.

The building throughout is of the most perfect construction now known. The exterior is of granite from the Raymond quarries, and while granite is not a perfectly fire-resisting material, the adjoining buildings will stand at such an interval that the exterior will never be exposed to a severe fire test. The granite is lined with brick. The



interior frame is of steel, covered and reënforced with concrete. The steel, previously cleaned and painted, and in its concrete case, is not exposed to the air and is practically imperishable, but even should it in any way corrode with the lapse of years, the concrete becomes harder with time and no weakness can result.

The roof is of steel frame in concrete, covered on the outside with extra heavy Mission tiles. All the metal work on the exterior of the roof is of copper. The floors are of metal and concrete, and the partitions are made with metal lath and fireproof plaster.

The doors, window-casings and such other wood as is seen in the building is of a specially selected oak. The furniture in the building will be of solid oak, specially constructed, except where it is to be of mahogany. The furniture will be of a simple and pleasing design, intended, as the building itself, to serve and please many generations to come.

All the floors, with the exception of the corridor on the first floor, will be covered with cork carpet, soft to the foot and soundless.

The main entrance of the building to the west admits to a lobby wainscoted with marble and thence to the main corridor. Facing the entrance is the stairway. At the north end of the corridor are large doors opening into the lecture room. This room will contain 500 seats, arranged in tiers. Behind the speaker's platform is an immense doorway to the outside, so that the lecture room may be used even on occasions when the rest of the building is closed. The room is admirably lighted by its windows, and is also provided with electric lights for use at night or when the room is darkened for the use of the stereopticon. Every facility is provided for lectures illustrated by the stereopticon. The lecture room will be regularly used for the large classes in History, English, Botany and others that have found so much difficulty in finding accommodations hitherto.

On either side of the corridor south of the lecture room are arranged four rooms, fifteen by twenty-five feet in size. Two of these are small class rooms, with movable chairs, accommodating about forty, one is a Seminar room for Economics and the office of Professor A. C. Miller, and the other is the statistical laboratory and office of Professor C. C. Plehn.

South of the main entrances and the stairway is found a Seminar room for Professor Bernard Moses, an office and consultation room for the Faculty of the Department of History, a small class room, the accounting laboratory and office of Professor H. R. Hatfield, and three large lecture rooms, accommodating 100 students.

The walls of all these rooms are tinted a shade of old ivory. The perfect heating and ventilation of the rooms will add greatly to their other attractions for the classes that are fortunate enough to have the use of them.

On the second floor is another long corridor, but lighted by ceiling lights from above. The design of this corridor is historically inspired by the plan of the atrium of an ancient Roman house. A great saving of space is accomplished by the use of this corridor as a public lobby from which business can be transacted with the offices there as in the main office of a bank. An information bureau and private telephone exchange will be located immediately opposite the entrance from the stairway. On the west side of the corridor to the north will be the Recorder's Office with counters opening to the corridor or lobby. Similarly to the south on the west side will be the Secretary's Office. Registration, payment of fees and other formalities that have been tedious to students in the past will be greatly simplified when these new offices have been equipped.

At the south end on this floor is the Faculty Room, a handsome apartment for Faculty meetings and the like. In the southwest corner, with a separate entrance from

the lobby, but also opening into the Faculty Room, is another handsome but smaller room, to be used for Faculty committee meetings or for conferences. The private office of the President is in the southeast corner, and is also connected with the Faculty Room. These three rooms are so arranged that they can be used together when required, and will be suitable for the reception of distinguished visitors to the University. The furniture of these three rooms will be of mahogany.

In the suite with the President's office will be the office of the President's private secretary, a reception room and a room for the President's stenographer.

At the north end of the corridor will be a large room to be used as a lecture room and headquarters for the Department of Education. In the northeast corner will be the office of the Appointment Secretary, Mrs. Cheney, and on the east side, north of the stairway will be the office of the Advisor, Professor G. C. Edwards, the office of Miss Sprague, the Assistant to the Advisor, and a joint office for Dr. G. F. Reinhardt, the Medical Examiner and Professor of Hygiene, and Professor H. Morse Stephens, Director of University Extension. The administrative offices of the University will thus be compactly and conveniently situated.

On the top floor will be the headquarters of the University Press and of the Editorial Committee, and also the Botanical Museum. The Department of Botany will experience great relief at having its collection, which in case of accident could not at any cost be duplicated, placed where it will be out of all danger from fire.

In the basement will be a storage and mailing room for the University Extension work, and a storage room for the collection of the Department of Palaeontology. There will be also large and comfortable lavatories and toilet rooms. The basement will also contain the heating and ventilating chamber. The outside air will here be drawn

through filters of cloth to remove dust and warmed by being passed over steam coils, the steam being supplied to the building from the central power plant of the University. A large revolving fan will drive this clean warm air to every part of the building.

There will be no fires in the building, no gas, and the wiring for the electric lights has been done in such a way that an accidental fire from the wires is almost an utter impossibility. If there is a building in the State that is perfectly fireproof, in which a fire cannot start, or could find nothing to make headway on if possibly started, it is California Hall.

This magnificent building has been built at a cost of \$250,000 with money appropriated for the purpose by the State Legislature. It is a credit to the State and to the University, and to the men who built it, and will stand as long as the University of California shall ever have need of it.

WHAT A UNIVERSITY FARM IS FOR.<sup>1</sup>

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LIBERTY HYDE BAILEY.

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The agricultural college idea is by no means new; it is at least two hundred years old. In this country the agricultural college, as an established fact, originated about fifty years ago. Year after next will be celebrated the fiftieth anniversary of the Agricultural College, near Lansing, Michigan. The first agricultural colleges were established as a protest against the older kind of education that did not put men into touch with real affairs. The Land Grant Act of 1862 marks one of the greatest epochs in the history of education; it is the Magna Charta of education. Its purpose was to give instruction in those subjects and affairs which have to do with real life. And what are they? They are largely agriculture and the mechanical arts. As these agricultural colleges were largely a protest against the older education it was perfectly natural that at first they should be separate institutions.

About one-half of the agricultural colleges of the Union are separate from the universities proper. They are doing good work, and I am saying nothing whatever derogatory

<sup>1</sup>From a lecture for the University of California Summer Session, Friday, August 4, 1905, on "Present Problems in Agriculture." That portion of the lecture which dealt with the question of the purposes of a University Farm is here printed as a contribution to a question of pressing public interest.

to them. There are some reasons still given for having separate agricultural colleges. It is said that other courses will attract the young men from the farm. Now, if the agricultural college can't hold the young men it ought to lose them; the time is past when we shall put blinders on the young men. Again, it is said that the farm boy will be looked down upon; but students will not look down upon him if his work is of equally high grade as that pursued in other courses. Sometimes the agricultural college is wanted in a separate locality to satisfy local pride. A locality wants to have an agricultural college and offers inducements to get it. This does not consider the merits of the case. In some cases, a broom factory might be just as satisfying to the community. The university idea is coming to be a unifying idea in the community, and all university work should be kept together. The time is past when the agricultural college should be torn out of the university and be set off by itself.

The agricultural college is founded on the conception that education must relate itself to life. Important corollaries follow. In the first place, agricultural education should not necessarily be bound by academic methods. The teaching work in a college really divides itself into two parts, (a) the true college work, leading to a Bachelor's degree; (b) postgraduate work leading to two degrees, the first of these being the Master's degree, which should be given for experimental and investigational work, the work involved in the collection and accumulation of facts, etc., and the Doctor's degree, which should be given for a philosophical consideration of the facts and the collections of data.

Two great enterprises have now come into the college—the experiment station and university extension. They are not university work in the old academic sense. The extension enterprises form the best illustrations of the leadership the university has now acquired in public

affairs. The university is required to do university extension work and it goes beyond the old academic ideals.

Agricultural education also rests upon a large and quickened idea of the laboratory method. We are introducing laboratory methods into every school in the country; the kindergarten, manual training, the school garden; and science work—all mean the laboratory method. And now we also introduce the affairs of every-day life into the schools. All laboratories are pedagogically valuable in proportion as they are in vital connection with theoretical instruction. No school, whether in California or elsewhere, from the primary school to the university, is a good school unless it has laboratory work. The effort is now being made to introduce into every high school in New York a year's work in biology for the first year.

All this brings up the whole question of the university farm. The college or university farm developed with the Land Grant Act. In its history it has gone through several phases. It was first conceived of largely as a model farm, and of course the model farms became the laughing stock of the farmers of the State; and they will always be. If they are model farms they have little pedagogical use. One farm cannot be a pattern farm for all conditions. There are thousands of model farms. Model farms are good farmers' farms. The State cannot afford to go into the model farm business in connection with university work.

In the second place, the farms came to be used merely to illustrate farm practices. In the old days we had museums in our colleges, and persons could go and exclaim as they saw the wonders. We still need museums, but we also have collections with which to work. It is not enough that students merely see things growing or see different breeds of animals. They must come nearer than merely to look; they must use and handle.

Again, college farms were sometimes run with the idea of making a profit; but you cannot run a farm with profit with student labor. If the State is to make money out of a farm, then it must not be used for teaching purposes, but must be conceived of as an out and out business enterprise.

In the next place, there was an idea that these farms ought to represent the commonwealth—that a farm should be “typical” of the State. It is a mighty poor State that can be typified in one farm. If the State wants a typical farm let it have it, but do not burden the university with it. Put it in charge of a chamber of commerce, or other advertising organization. Anybody can farm typical land.

Then there was a long period of years when the college farm was used very little or even not at all. Not knowing just what to do with them, many of them have been allowed to drift.

Then there came the passage of the Hatch Act in 1887, which established the experiment stations; and this afforded a means of utilizing the college farm. There are a good many of our institutions which are now carrying farm lands as experiment stations. Of course we should have farms for research. There are two kinds of research work on farms. One kind of research is in farm practice; the other is research in the fundamental physical, chemical, and physiological problems, which must be done on some farm directly under control.

Now we have come to the final and proper stage—the farm must then be a laboratory. Thus primarily it must be a laboratory enterprise, and the pattern and model idea are only incidental and secondary. If your people do not believe in this idea, then you must educate your people. A college farm is not primarily for the purpose of growing model or perfect crops. I should rather have the opportunity to teach one student by means of a farm than to show one hundred persons a field of perfect pumpkins.



If we study plowing in the class room, we must also study it in the field, even if we destroy a crop. We must determine and test the relation of plowing to moisture, aeration, microbic life, and many other questions. It is more important that a man learn how and why to plow than it is for the college farm to grow a crop of wheat. Even if I tore up the drainage on a farm in order to teach it, I want to be able to do it. The botanist pulls up the plant to study it. In learning how to grow potatoes one should pull them up and study the root system. Not long ago I was asked how deep potatoes should be planted in a certain soil. I asked, "How many of you know whether the tubers form above or below the feeding roots." Four or five guessed, but no one knew. But on that fact depends much of the success in planting potatoes. If your students want to see a model orchard, they have a thousand of them in California. We want such an establishment as will allow us to drive our cattle right into the class room. We are this day building a class room at Cornell which will hold stock, and which has seats for the students on the sides. They will study real live cattle, not pictures and models. The young men study those cows and find out why they are good and bad cows. They examine their conformation, etc. These cows are just as much laboratory material as the plants of the botanist or the chemicals of the chemist. Next week, if we should be studying the question of beef cattle, they are brought into the building and the students study them just the same way your students study the stratification of rocks. Ten acres of land to use when I want it, and as I want it, is worth more pedagogically than a thousand acres to look at.

The value of a university farm from a university man's point of view consists in its usefulness as a means of teaching. If you do not want to call it a farm, call it land. The better it is as a farm, the better it ought also to be as a laboratory; but the laboratory utilization of it

should always come first. If you are not using farms as a means of training men you are not using them for university purposes. A director of an agricultural college said some years ago when a visitor complained that he didn't consider the college farm to be a model farm, "I would rather have a good man with a flower pot in a window than have a poor man with a thousand acres of land." A university farm justified from the university or pedagogical point of view must be made a true laboratory to collate and articulate with the theoretical instruction, otherwise the future will not justify your possession of it.

## UNIVERSITY RECORD.

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ALBERT H. ALLEN.

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## ACTION OF THE BOARD OF REGENTS.

At the meeting of the Regents on August 8 a protest was presented by a delegation of citizens from Tulare County against the closing of the Agricultural Experiment Station near Tulare. The object of discontinuing the Experiment Station is to make use of the funds available for such purposes for local investigations wherever needed, rather than to maintain one station at the expense of many local problems that cannot be studied except on the ground where they occur. After hearing the arguments of the Tulare delegation, the Regents referred the matter to their Committee on Agriculture for further consideration.

Another petition was presented on behalf of Professor Putzker, asking that the Regents reconsider their action taken at the meeting in May affecting Professor Putzker's salary and title.

To these petitioners the chair stated that the action of the Board of Regents in regard to Professor Putzker at the meeting in May was not intended and did not amount to putting Professor Putzker on a pension, but that it was intended by the Board to reduce the salary of Professor Putzker from \$3,000 to \$2,000 and to change his title from "Professor" to "Honorary Professor." The chair stated further that if the petitioners, or any of them, had the

impression that the action of the Board was other than as stated by the chair, and that the action of the Board was anything in the nature of pensioning Professor Putzker, then the impression was wholly without foundation. Thereupon Mr. Deamer, on behalf of one of the petitioners, inquired of the Board whether or not Professor Putzker's hours of teaching would not be limited, as Mr. Deamer had in the course of his remarks stated his understanding to be. Thereupon the Board informed Mr. Deamer and the other petitioners that the number of hours and the extent to which Professor Putzker would be called upon to teach was solely a matter of internal administration and that the Board refused to make any committal in that regard.

The Board in executive session, after a full discussion of the matter, directed the Secretary to inform the gentlemen representing the German-American League of California that, after having given the petition which they had presented full consideration, and after having carefully considered their representations and all the facts of the case, it is the unanimous opinion of the Board that the best interests of the University and the justice of the cause will be subserved by adhering to the action taken by the Board in May, 1905. The Acting Secretary was directed also to inform Professor Putzker that his letter, transmitted through the President of the University, had been received; that the Regents deem themselves sufficiently familiar with the facts in the case to act intelligently in the matter, and that after having given all the facts connected with the case full consideration the Regents are unanimously resolved to adhere to the action taken by the Board in May, 1905.

#### A CHAIR OF MUSIC ESTABLISHED.

The appointment of Dr. J. F. Wolle of Bethlehem, Pennsylvania, to the newly established chair of music in the University is an announcement that will cause great satis-

faction to the music-loving friends of the University. In connection with this appointment, the following communication from Mrs. Alonzo Englebert Taylor is of interest:

“BERKELEY, September 1, 1905.

“Dr. J. Fred Wolle, who has been called to the chair of music established at the University of California by an Act of the last Legislature, is a man who has particularly identified himself with those departments of music that are most closely related to university life. As conductor of the Bach festivals of the Moravian chorus or choir at Bethlehem, Pennsylvania, his work has for many years stood out prominently in the musical accomplishments of this country. Mr. Wolle is a musician of diversified attainments. He is an organist of rank, an orchestral and choral conductor of the highest ability, and an inspiring and conscientious teacher. It is particularly in connection with his productions of great oratorio and religious musical works that Wolle has become famous. He was born in Bethlehem, Pennsylvania, and received a thorough musical education abroad. In 1884 he became the organist and director of the music of the Moravian church in his home community. This community has long been noteworthy for the musical culture of its members, nearly all of whom either play some orchestral instrument or sing. In 1900, under the leadership of Wolle, the Moravian church gave its first Bach festival, and these have been repeated yearly since, different cycles being held during Christmas week, the last week of Lent and the first week of June. Each festival has consisted of two performances per day through three days, different works, those appropriate to the season, being given at each session. From the beginning these Bach cycles attracted the widest attention in musical circles, and they have been considered by musicians and critics to rank with the most notable musical productions of our country during this period. The audiences have come to consist in

good part of musicians and lovers of music from all over the eastern and central states.

"These great festivals consist in the production of many and various choral and instrumental works of Bach, and some of these have been given for the first time in America. The programs comprise the Passion music according to the different Apostles, Masses, Oratorios, Cantatas, and other miscellaneous compositions. The chorus of one hundred and twenty voices, and the orchestra of seventy pieces, are made up entirely of members of the community. Solo roles are usually sung by professional vocalists from outside. Concerning the excellence of these musical performances but one opinion has been expressed by musicians and competent critics. All agree that the performances have been upon a very high plane, that the ensemble has attained to as near perfection as possible, and that, above all, the spirit of the composer has been admirably attained and maintained, both in artistic conception and classical interpretation. This fidelity to the ideals of the subject has been the feature that has most appealed to the musicians in the audience. The material in the orchestra and chorus at the disposal of Mr. Wolle has been unquestionably good, nevertheless to him belongs the chief credit for the artistic success of these performances. The music of Bach being so difficult, it requires the highest degree of musical training, and this remarkable attainment in this one instance has been the work of one man.

"Music may be taught in a University along four different lines. Firstly, as an art, a chapter in the history of aesthetics. Such instruction has been long given in a number of universities, and while there can be no question of the value of such work to students of history, psychology, and literature, its influence in elevating the general plane of musical appreciation in the student body cannot be great. Secondly, music may be taught as a virtuosity, a profession. Thirdly, it may be taught as a productive art,

to the end of composition. For many reasons these lines of instruction are not at present feasible in our universities. Lastly, music may be taught by choral instruction. Through this avenue the general student body may be reached and may be trained in the appreciation of good music and to participate therein. It is easily possible, through proper choral instruction of untrained students, to develop a love for music, to establish high aesthetic standards, and to render satisfactorily the best music. Since practically the entire student body either sings in the chorus or listens to the singing, all are brought under the influence of musical education. For such a task of musical instruction Dr. Wolle is peculiarly fitted. By virtue of his indefatigable energy, his boundless enthusiasm and reverence for his work, and his broad musical culture, he has succeeded in bringing choral training and the rendition of choral music to the highest plane that has yet been attained in our country. The value to the State of general musical culture in the graduates of its University is apparent. A State that receives from its University yearly hundreds of citizens trained in the appreciation of good music receives an impetus of culture that cannot fail to be of good influence to society in general.

“Although special reference has been made to the Bach productions of Wolle’s chorus, these have by no means comprised the entire scope of their activities. Much other music has been given under his direction and equally well. But the attention of the musical public has been directed more particularly to the festivals because of the rarity of Bach performances, the difficulties of the task, and the splendid results achieved. In addition to choral instruction, Dr. Wolle will deliver lectures on the theory of music and the history of the art.”

President Wheeler has also received a letter from Professor A. A. Stanley, head of the Department of Music at the University of Michigan, in which he says: “I am so

delighted to know that Dr. Wolle has decided to become one of you. You will be increasingly grateful, I think, as you become acquainted with him and his work. He has, it seems to me, in rare measure all of the qualifications for success. I am sure that unique and immensely valuable results will prove the wisdom of your choice."

#### FACULTY CHANGES.

Professor Max L. Margolis, Associate Professor of Semitic Languages, will leave the University in September to join the Faculty of the Hebrew Union College in Cincinnati, as Professor of Biblical Exegesis.

Mr. H. W. Ballantine has been appointed Lecturer in Law, to take the place of Mr. F. G. Dorety, '00, whose resignation was made during the Summer. Mr. A. M. Kidd, '01, has been appointed Instructor in Law.

Bernard Etheverry, '02, has been appointed Assistant Professor of Irrigation. Mr. Don E. Smith is a new appointment as Lecturer in University Extension and Assistant in History. Other new appointments are: C. F. Gilcrest, '03, Assistant in Electrical Engineering, to succeed Arthur S. Wheeler; R. Pinger, Assistant in German, to succeed W. H. Matlock; O. C. Merrill, of Bates College and the Massachusetts Institute of Technology, Instructor in Civil Engineering; Dr. Torson Peterssen, Instructor in Latin, to succeed Dr. J. W. Basore; Dr. Arthur W. Ryder, Instructor in Sanscrit and German; John Allan Child, Instructor in Italian; Calvin O. Esterly, Assistant in Zoology.

John Taggart Clark has been appointed Assistant Professor of Romanic Languages, and Dr. William Popper will succeed Professor Margolis. Dr. Popper took his degree at Columbia University in 1899, spending the next three years in travel and study at Strassburg, Paris, Berlin, and in the Orient. During the past two years he has been connected with Columbia University and with the Funk & Wagnall's Publishing Company as Associate Revising Editor of the Jewish Encyclopedia.



Mr. Robert Dupouey, whose resignation as Instructor in French was noted in the last number of the *CHRONICLE*, has reconsidered his intention of leaving California and will remain in the University.

As Professor Elmer E. Brown has not recovered from the severe illness from which he suffered during the Summer, he has been granted a leave of absence of half a year. In order that the work of the Department of Education may not be interfered with by the absence of Professor Brown, Professor Ernest C. Moore has relinquished the leave of absence which had been granted him, and will continue his work in the University.

Professor William E. Ritter has been granted a leave of absence for one year to be devoted to research and direction of the work at the Marine Biological Laboratory at San Diego.

Miss Adelaide M. Hobe and Miss Fredrica Chase have been appointed Carnegie Assistants at the Lick Observatory, where they will be engaged with the measurement and reduction of the Crossley reflector photographs of Eros.

The following promotions and appointments have been made in the staff of the medical department:

Dr. A. B. Spaulding, promoted from Instructor in Obstetrics to Assistant Professor of Obstetrics; Dr. J. C. Spencer, promoted from Assistant to Assistant Professor of Genito-Urinary Surgery; Dr. Howard Morrow, promoted from Assistant to Instructor in Diseases of the Skin; Dr. Raymond Russ, appointed Instructor in Surgery; Dr. J. Wilson Shiels, appointed Assistant in Medicine; Dr. Rawlins Cadwalader, appointed Assistant in Obstetrics; Dr. A. J. Lartigau, appointed Assistant in Gynecology and Pediatrics; Dr. H. P. Roberts, Dr. Camillus Bush, and Dr. Jacob Schwartz, appointed Assistants in Surgery; Dr. Rachel Ash, Dr. Milton B. Lennon, and Dr. George Blumer, appointed Assistants in Medicine; Dr. Lionel L. Schmidt, Dr. Harry E. Alderson, and Dr. Florence McCoy Hill, Assistants in Diseases of the Skin.

MEETING OF THE AMERICAN ANTHROPOLOGICAL  
ASSOCIATION.

The American Anthropological Association held its annual sessions for 1905 in San Francisco and Berkeley. The meeting for the first day, August 29, was held at the Museum of the Department of Anthropology, Affiliated Colleges, San Francisco. The second session was held in the rooms of the California Academy of Sciences. On Thursday, August 31, the sessions of the Association were held in South Hall, University of California. The programme of the meetings contained about forty papers, many illustrated by lantern slides or by phonographic records.

## TWO FOLK-LORE SOCIETIES ORGANIZED.

At a meeting held at the Faculty Club on Friday, August 18, the Berkeley Folk-Lore Club was organized, with Professor Alexis F. Lange, President; Mr. Charles Keeler, Vice-President, and Dr. A. L. Kroeber, Secretary. The first action taken by the new society was to provide for the organization of a California branch of the American Folk-Lore Society. The initial meeting of this society was held Monday evening, August 28, in the Philosophy Building, where the organization was perfected by the adoption of by-laws and the election of officers. Professor F. W. Putnam was elected President. The other officers elected are: First Vice-President, Mr. Charles Keeler; second Vice-President, Professor John Fryer; Treasurer, Dr. W. F. Badé; Secretary, Dr. A. L. Kroeber; Counsellors, Mr. C. F. Lummis of Los Angeles, Professor W. C. Mitchell, and Mrs. T. B. Bishop of San Francisco. Three other Counsellors are to be elected at a later meeting of the Society.

At this meeting Dr. C. Hart Merriam, chief of the United States Biological Survey, spoke on "Aboriginal Folk-Lore from California," and Professor F. W. Putnam, of the Department of Anthropology, and Dr. R. B. Dixon, President of the Cambridge Branch of the American Folk-

Lore Society, spoke on the aims and possibilities of the new California society.

#### A RESEARCH LABORATORY IN PHYSIOLOGY.

At the meeting of the Regents on August 8, the President announced that Dr. Morris Herzstein has purchased land at Pacific Grove and will erect upon it a building for a research laboratory in Physiology. The equipment for this laboratory has also been provided for. This generous gift will greatly advance the work of the Department of Physiology.

#### MUSIC IN THE GREEK THEATRE.

On Sunday afternoon, July 30, the programme of the half-hour of music was rendered by Mr. John Carrington, late baritone soloist of Trinity Chapel, New York, and sometime member of Magdalen College Choir, Oxford, England, and Mr. Uda Waldrop, pianist, with Mr. Wallace A. Sabin, organist of St. Luke's Church, San Francisco, as accompanist.

On Sunday, August 6, Mr. Carrington again sang, with Mr. Sabin as accompanist, and Mr. Hother Wismer rendered several violin selections, accompanied by Mr. Fred Maurer.

On Sunday, August 13, the programme was given by Miss Myra Palache, pianist.

On Sunday, August 20, the programme was rendered by the Grace Church choir of San Francisco, under the direction of Mr. William H. Holt, organist and choirmaster, with baritone and tenor solos by Mr. S. Homer Henley and Mr. Charles Goetting.

On Sunday, August 27, Professor Derrick Lehmer and Mr. Herbert Hidden sang, accompanied by Miss Emma Webb and Mr. Paul Thelen.

## RECENT UNIVERSITY PUBLICATIONS.

During the Summer a number of publications have appeared in the various scientific series maintained by departments of the University. The Department of Anthropology has published as Volume III of its series in American Archaeology and Ethnology a work of 344 pages by Dr. Pliny Earle Goddard, entitled *The Morphology of the Hupa Language*. The Department of Botany has published *Regeneration among Kelps*, by Professor William Albert Setchell, and *A New Genus of Ascomycetous Fungi*, by Dr. Nathaniel Lyon Gardner. In the Classical Philology series has appeared *The Whence and Whither of the Modern Science of Language*, by President Benj. Ide Wheeler. The Department of Geology has published in its Bulletin five pamphlets. *New or Imperfectly Known Rodents and Ungulates from the John Day Series*, by William J. Sinclair; *New Mammalia from the Quaternary Caves of California*, by William J. Sinclair; *Preptoceras, a New Ungulate from the Samwel Cave, California*, by Eustace L. Furlong; *A New Sabre-tooth from California*, by John C. Merriam, and *The Structure and Genesis of the Comstock Lode*, by John A. Reid. The Department of Zoology has completed the first volume of its series with a paper by Professor Charles A. Kofoid, entitled *Some New Tintinnidae from the Plankton of the San Diego Region*. In the second volume of this series will soon appear an extensive study by C. O. Esterly under the title *The Pelagic Copepoda of the San Diego Region*. Other numbers in this series and in other series are in press.

Professor E. W. Hilgard has given the sum of \$125 to be awarded as a scholarship to be known as the Hilgard Memorial Graduate Scholarship.

